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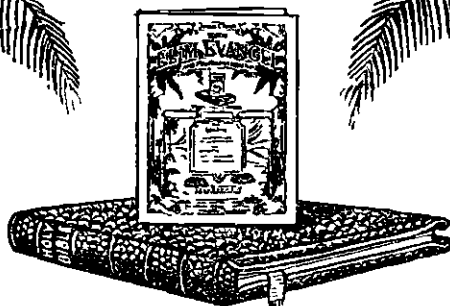
Saviour

Jesus Christ

Healer

THE ELIM EVANGEL

AND FOURSQUARE REVIVALIST



FOURSQUARE ON THE WORD OF GOD.

Vol. XI., No. 30

JULY 25, 1930

Twopence

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AND THEY CAME TO ELIM, WHERE WERE TWELVE WELLS OF WATER, AND THREESCORE AND TEN PALM TREES. ~ ~ ~ Ex. xv. 27.

Baptiser

The Official Organ of the Elim Foursquare Gospel Alliance in the British Isles and printed and published Weekly at the London headquarters.

Coming King

August Elim Conventions

BRIGHTON.

August 4-7.

BRIGHTON.

August 4. Royal Dome, 3 and 6.30. Principal **GEORGE JEFFREYS** and Revival Party.

August 5-7. Elim Tabernacle, 3 & 7.30. Pastors **P. N. Corry, W. G. Hathaway, & P. H. Hulbert**

LONDON. August 3-5

ELIM TABERNACLE, Central Park Road, East Ham.

Speakers Rev R J Jones, J P, Pastor J. Kelly & others
Convener: Pastor H W Fielding

Sunday, August 3rd, 11 a.m. and 6.30 p.m.;

Monday, 11 a.m., 3 and 6.30 p.m.; Tuesday, 7.30 p.m.

HULL. August 2-7

ELIM HALL, Mason Street.

Speakers Pastor E C W Boulton, Pastor W. A. Nolan,
Miss N Kennedy Convener Pastor H. A. Court

Saturday, August 2nd, 8 p.m.; Sunday, 11 a.m. 3 and 6.30 p.m.,
Monday, 11 a.m., 3 & 7 p.m.; Tuesday, Wednesday & Thursday, 3 & 7.30.

PLYMOUTH. August 3-7

ELIM TABERNACLE, Rendle Street.

Speaker Pastor R Meroer

Convener. Pastor F E H Trevor

Sunday, August 3rd, 11 a.m. & 6.30 p.m.; Monday, 11 a.m., 3 & 7 p.m.;

Tuesday, Wednesday & Thursday, 7.30 p.m.; Wednesday afternoon, 3 p.m.

GRIMSBY. August 3-10

ELIM HALL, Tunnard Street.

Speakers Pastor E C W Boulton, Pastor W A Nolan,
Miss N Kennedy, Convener Pastor A. C Coffin

Sundays, August 3rd & 10th, 10.45 a.m., 3 & 6.30 p.m.; Monday, 11 a.m.,
3 and 7 p.m.; Tuesday, Wednesday, Thursday and Friday, 7.30 p.m.;

Thursday afternoon, 3 p.m.

PRELIMINARY ANNOUNCEMENT OF

Great Foursquare Gospel Rally & Demonstration in the CRYSTAL PALACE

on **SATURDAY, SEPT. 13.** Watch this space for further particulars

Principal **GEORGE JEFFREYS'** Revival and Healing Campaign now proceeding in the Big Tent, **WANDSWORTH**

(Corner of Wandsworth High Street and Putney Bridge Road)

Sundays at 3 and 6.30 p.m. Week-nights (except Fridays) at 7.30 p.m.

Wednesday and Thursday afternoons at 3.

COME TO ELIM WOODLANDS

Everybody Welcome
Lovely Surroundings
Inspiring Meetings
Morning Prayers

Worship and Praise
Open-Air Singing
Occasional Surprises
Delightful Fellowship
London's Attractions
Afternoon Outings
Nightly Praise-meetings
Definite Bible Study
Sunday Services

Elim Woodlands is open every Saturday afternoon during the summer months. It is also open to visitors for a long or short holiday. Apply to the Superintendent, Elim Woodlands, Clarence Road, Clapham Park, S.W.4

A Reader writes:

"Oh, how we thank and praise our dear Lord that a friend sent us an *Elim Evangel* last February. It was the beginning of reviving to us, and I trust growth, and soon usefulness."

Another writes:

"I thank God every day that your magazine, the *Elim Evangel*, was ever sent to my house."

Will you send it to someone to-day?

WATCH THESE DATES:

BIRMINGHAM. Commencing July 13 Waldorf Picture House, Walford Road, Sparkhill. Special services by Pastor P. Le Tissier. Sundays at 3 and 6.30

LONDON. To-night and every Friday night at 7.30 Welsh Tabernacle, Pentonville Road, King's Cross. Foursquare Gospel Rally.

LONDON. Crusader Rally at Elim Woodlands, Saturday, August 16th, at 3 p.m. Meeting at 6 p.m.

WINTON, Bournemouth. August 2-7. The Tabernacle, Victoria Park Road. Annual Convention. Speakers: Rev. L T Pearson (Meopham); Mr Cyril Duxbury (London) Convener Pastor E Blackman

This space is reserved for local announcements.

The Elim Evangel

AND FOURSQUARE REVIVALIST

The Elim Foursquare Gospel Alliance was founded by Principal George Jeffreys, in Monaghan, Ireland, in the year 1915. It consists of Elim Revival and Healing Campaigns, Elim Publications and Supplies, Elim Bible College, and Elim Foursquare Gospel Churches. The "Elim Evangel" is its Official Organ. It stands uncompromisingly for the whole Bible as the inspired Word of God, and contends for THE FAITH against all modern thought, higher criticism and new theology. It condemns extravagance and fanaticism in every shape and form. It promulgates the Old Time Gospel in Old Time Power.

Vol. XI., No. 30

July 25, 1930

Twopence, Fridays

Acceleration

By Pastor E. C. W. BOULTON

WE live in an age of acceleration, no one with an observant eye would deny this. The demand for more rapid movement is most insistent. No matter how the death rate increases, or the list of casualties mounts up, the lust for speed must be satisfied. Even at the time of writing legislation is under consideration to abolish all speed limits. On land and sea, and also in the air a breathless ambition possesses the modern mind to conquer old and establish new records in the speed realm. Machines are continually being constructed capable of astonishing rapidity of motion—movement which would have horrified our forefathers. "Will she do another ten miles an hour?" cries the speed enthusiast to his friend the driver, as the car dashes through the country at breakneck pace. "Force the pace," is the insatiable cry of the crowd. The world is in a reckless mood—ready for anything that offers release from prevailing boredom. With fast closed eyes it plunges on its course to catastrophe, heading straight for the calamitous precipice of judgment.

We wonder whether, one of these days, the evolution of locomotion will not take the form of cleverly devised and

FINELY ADJUSTED CATAPULTS,

by means of which distance will largely be eliminated from everyday life, and travellers will literally be hurled to their destination. This sounds somewhat fanciful, we admit, but the rapid progress of these last times certainly does not make such an advance remote. A form of speed intoxication has laid hold of the world which makes anything in the shape of slackening of the pace impossible. They appear to be goaded to a selfish disregard of others' interests in the gratification of their own inordinate desire for furious movement.

One is impressed with the utility of the accelerator when wisely used; but misapplied, it may result in tragedy. There are times when acceleration is vital to safety—when increased movement is the only possible way of escape from danger.

There is an analogy to all this in the spiritual life, and we do well to recognise it. Life movement that is controlled by the Holy Spirit is always swift, yet absolutely safe and perfectly restful. Enoch walked with God, and was translated as a conse-

quence. Put yourself into union with the Lord, and life shall at once be lifted on the pinions of the eagle—it shall be endowed with a mysterious power of movement—invested with new capacity for flight. The soul shall acquire the power to rise from the tyranny of the trifling. In harmony with the Almighty we place ourselves in unison with the mightiest force in the whole of the universe. The God-driven soul gets to its goal, and gets there on time—the Divine time. When we move with God we are never late. If we are moving under the urge of the Holy Ghost, on the main line of the Divine will, we shall avoid those

TIME-SQUANDERING SIDINGS

into which so many of the Lord's people get shunted; under His guidance we shall bound forward to the place of His appointment.

Let us add that it is dangerous to be possessed by a desire to reach God's objective before the Divine moment has arrived. Nothing is to be gained, whilst much may be sacrificed by this foolish haste. We must remember, moreover, that there is movement that cannot be measured in moments. The soul that is keeping true to God's time-table may, according to human calculations, be moving most slowly.

In the heavens we have the stellar bodies moving with a rapidity that bewilders—planets ploughing their path through the universe with terrible velocity—yet we never hear of catastrophe through collision. Through the centuries those heaving orbs have kept their particular orbits with an amazing accuracy of movement, so much so that at certain seasons of the year we may go out and locate Orion or the Pleiades—we know where to look for them as they march majestically across the heavens. And shall not the same Hand that directs the movements of these celestial bodies, that holds them in their appointed course, also cause our lives to move with wondrous rapidity and precision to their goal? It is resistance that reduces speed, and on the other hand it is surrender that results in spiritual acceleration. It is unyieldedness that retards progress and hampers movement in the Christian life. Saying "yes" to God is tantamount to putting the hand upon the speed control, causing the life to leap forward in the Divine plan. It is along the highway

of abandonment that the soul swiftly speeds to the attraction of the vision sublime. Paul in Philippians reveals that he is moving at utmost pace to the possession of the prize.

The need for the accelerating apparatus to be in

ABLE HANDS

cannot be over emphasised. Let a novice command and control the motion of the being, and spiritual loss must ensue. And then beware of acceleration when uncertain of location—take your bearings, and when sure you are in the right path, forge ahead without fear.

Speaking more literally, the spirit of acceleration is one of Satan's great allies, which he uses to bring about fatal results. The life that is travelling towards perdition gathers momentum the further it goes; the faster the speed, the more difficult it is to arrest it on its downward path. The decline becomes

more acute as the days go by, until at last control is completely gone, and the life is precipitated into eternity without God. Personally we are inclined to the view that this craze for speed is Satanic in its source—that it is a devilish device for the destruction of precious life, and the hastening of souls into a Christless hereafter. The thirst for thrills is growing upon the people in these days, and few experiences are more thrilling than dashing through distance at whirlwind pace. The traveller becomes utterly indifferent to the possible peril, and oftentimes entirely unconscious of the terrible price he may be called upon to pay for his folly, or the suffering which he may inflict upon others. For believers to indulge in recklessness of this kind surely must be both dishonouring and displeasing to God. A plea for moderation in this direction is most timely. If any should set an example then it should be the people of God.

“All Power”

By A. P. CONNOLLY, B.A. (Elim Tabernacle, Clapham)

IN Matthew xxviii. 18 we read, “All power is given unto Me in heaven and in earth,” and as we stop to consider for a while, these seem to be the most astonishing words that ever fell from human lips. We are told that “the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.” Who said these words? A Jewish peasant, a poor man, a carpenter, a man born of poor parentage. A man who had never been educated in the schools. He was educated in the carpenter's shop. And then He took up preaching, went about

AMONG THE COMMON PEOPLE,

and very soon began to be criticised. His manner was not just what the people had been accustomed to. Some said He was a glutton, a wine-bibber, a friend of sinners, a man who did not keep good company. Some said one thing and some another, and the general opinion of the prominent people was that he did not amount to much. There were a few people who followed him, the poor people, the common people, the tax-gatherers, the fishermen, but soon people began to persecute Him. He was accused of many things, and finally arrested and hung upon a Cross between two thieves, where He died. Yet we hear Him saying, “All power is given unto Me”—all authority, all ability, all efficiency, all power.

The late H. L. Hastings, speaking on the subject of power, said, “Did you ever think how much power there is in this world? There is the power of the wind. Do you know anybody who can control that? There is the power of the waves. Do you know anybody who can control them? There is the power of nature; the heaving of the tides, the swelling of the seeds in the earth, the mighty upspringing that clothes the fields with grass. There is the power of the clouds. There is the power of heat in which

THE STRONGEST IRON

that was ever forged will melt. There is the power that pours down floods from on high. Why, an inch depth of water falling on a square mile of ground means some sixty thousand tons, and all that power poured out so gently that we do not notice it.

“Think of the millions of glowing orbs that flame through the skies. Think of this world rolling in its mighty orbit. Think of the sun sweeping on in its eternal pathway. Think of the power that moves these things—all power over the universe, all power over men, all power over devils, all power over everything. Here is a man who was hung between two thieves saying, ‘All power is given unto Me.’ It is astonishing that anyone should say such a thing, and it is more astonishing that anyone should believe it.”

He had power to make Himself remembered. There were millions of people living on the earth during His time. How many of them do you remember? There were kings and princes, emperors, poets, philosophers—what has become of them? All gone and forgotten, and yet you remember Him. He had power to keep His Name before the public.

HIS ENEMIES

tried to wipe it out, they tried to persecute it out of sight, but there is no continent to-day where His Name is not known. He is more widely known to-day than any man who ever lived. He had power enough for that. He had *power to be obeyed*. Nebuchadnezzar was a great king, who cares to-day what he said? Alexander was a great conqueror, who cares about him to-day? Napoleon was a great conqueror. He changed the map of Europe in the face of the world's governments; who cares for his commands now? But He whom our sceptical friend tells us was nothing but a dead Jew—how is it that He is obeyed to-day? There is no king or emperor who ever lived that has such a host to bow to his commands.

You have been living in this world twenty, forty, sixty years—how many friends have you? I don't

mean people who will eat a dinner with you if you pay for it. I mean real friends—those who will stand by you when you are being persecuted, when the public has turned its back on you; people who would walk beside you if the policeman had you by the arm; friends who would spend their time and money to help you. How many? Very few, if any, but this Man has never lacked friends. He has them everywhere

FRIENDS OF EVERY NATION

and clime, and every colour. Friends in every condition, in palace and hut, in cottages and caves of the earth. Friends delving in the mines, friends in fishing boats, in ships, and in the forests; friends tilling the soil, friends in high places; friends everywhere. Hundreds, thousands, millions of them. How does He get so many friends?

He had power to make His words remembered, and all over this world men, women and children bow over His Word, read it, love it, and are helped and encouraged by it. He said, "Heaven and earth shall pass away, but My Word shall not pass away." He talked to a few disciples on board a ship, and His words have been going on ever since. To-day, in over seven hundred languages, men read the words of Christ. More than five-sixths of the inhabitants of the earth can read in their own tongue the story of Christ and His Cross.

All power. You have no power over the winds, but they obeyed His voice. He spake to the waves, and they obeyed. He called to the dead, and they came out of the tomb. He raised one widow's son, and He will raise your son by and by. He raised one ruler's daughter, and He will raise your daughter in a little while. All that are in the graves shall hear His voice and come forth.

His power is manifest in the rule and government of this world. All through the ages men have been

WORKING OUT HIS PLANS

and purposes, and will continue to do so until the end of time. You or I could not get a message delivered out of town without paying for it, but everywhere men and governments are doing this for Him, and more, they are spending thousands, millions of pounds to carry His Word to the dark corners of the earth. Whenever He has work to be done there is always a Wyclif or a Calvin, a Wesley or a Knox, a Livingstone or a Taylor, ready to hazard their lives for Him. Out of fifteen hundred million people on the earth there are six hundred and ninety millions under the control of governments which acknowledge Jesus Christ as Lord of all. There are fifty million square miles of land on this earth. Nearly twenty millions are under control of men who honour the Name of Christ. Every country in this wide world has heard the sound of that mighty Name. Why don't other people have such power? Every banknote you have has a date on it, and it dates from the birth of that Man. Every cheque you draw, every note you hold, has the era of His birth on it. The deed by which you own your home, the bonds you hold, the con-

tracts you make, are not worth the paper they are written on until they bear that date.

When three German children, age six, eight and ten years, were going to America to meet their parents, a friend took a little book and wrote in it their destinations, and a sentence in French, German, and English, and said, "Children, when you get in trouble stand still and open this book, and hold it right up." They sailed from Liverpool to New York, went a thousand miles west and found friends everywhere. People would come and look at the little book, and that was enough. It was not a message from

KING OR EMPEROR OR SECRET SOCIETY

—it was this: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." That took them through Germany and England, across the Atlantic, and through America. It took them everywhere. Was it the word of a dead Jew? It was the word of a living Christ who said, "All power is given unto Me."

Nineteen hundred years ago a little company of a dozen people gathered in an upper room, and ate bread and drank from a cup, and during the centuries that have passed there has probably never been a week that someone has not obeyed that command; and to-day, all over this earth, thousands, yea millions of people gather and with tearful eyes and tender hearts take the cup and break the bread in memory of Him who said, "All power is given unto Me."

He has power to return to this earth, and His last message on going away was, "I will come again"; and He is coming soon.

Then courage, brothers! we have His Word. it will not fail. Let us be patient, and watch and wait, till our prayers prevail. He will come again, as He said He would, in the light sublime, And when we see His face, we shall forget this waiting time.

The Path

A GLORIOUS vista opens to the Christian's earnest gaze,

And paths undreamt of e'er before, reveal their shining ways;

Melodious strains of music from the heavenly choirs above,

Just fill his heart with ecstasy, and melt his soul with love.

No longer shall the shades of night perplex his feeble way,

For he is led "by paths unknown," to lands of endless day,

And Jesus walks beside him, as Companion, Guide, and Friend;

He hears His sweet voice saying, "I'll be with you to the end"

* * *

So shall my soul just rest in Thee, Thou loveliest One of all,

I'll sing Thy praise for ever, and at Thy feet will fall.—L.F.E.A.

A Ten Days' Experience

in the famous Birmingham Revival Campaign with Principal George Jeffreys

By Dr. EMILE LANZ, D.D.S. (*Neuchatel, Switzerland*)

FIRST of all. Praise, glory and honour to the heavenly Father, through Jesus Christ our Saviour, for the exceeding great privilege He granted to me and my dear wife to be present at the ten closing days of the ever famous Birmingham Revival Campaign

Having followed with great interest and prayer the ever-increasing growth of the revival of which we were regularly informed by the *Elim Evangel* and written reports of our dear friends, the Misses B. and A. Watkins, we made it a matter of special prayer to know whether it was in the will of God that we should travel across France and the Channel in order to witness ourselves the gladdening scenes of such

A TREMENDOUS FOURSQUARE REVIVAL.

The Lord graciously prepared the way for us, and brought us safely to Birmingham on Saturday afternoon, 31st May. Notwithstanding our being strangers in the city we entered ere long the gates of the gigantic Bingley Hall, where we received a hearty welcome from our dear friends, Mr Darragh and the Misses Watkins. We felt immediately at home, and at one with the spirit of revival which prevailed all over the building, and melted all hearts together by the fire of divine love to a blessed fellowship.

As the evening service was about to begin, I was asked to take a seat on the platform near my beloved and honoured friend, Principal George Jeffreys, but I nearly fainted with emotion when he asked me to lead this huge assembly in the opening prayer. The Lord sustained His feeble servant. Glory to His Name!

The Swiss mountain-like background to the spacious platform reminded me at once of the glorious and happy days I was privileged to spend in company with the Principal and Mr. Darragh when we ascended together on a bright

SUMMER DAY IN 1922

the icefields of the world-renowned Eiger Glacier, just in front of the ever white-clad, majestic Jungfrau in the Bernese Oberland, and when the azure coloured walls of the ice grottoes and tunnels we were passing through echoed our heaven-sent "Hallelujahs."

But here in the Bingley Hall in Birmingham I met with a lovelier and more heavenly scene: these thousands of joy-lit faces of spiritually new-born babes before me, intermixed with physiognomies which expressed the eager expectation of still greater and deeper blessings, together with the sweet sounding melodies of the life and faith-inspiring choruses so masterfully and untiringly conducted by dear Mr. Darragh, and accompanied by the talented young pianist, Mr Edsor, were to me a real and delicious foretaste of the heavenly joy and glory which awaits all new-born children of God.

And oh, wonder of wonders, this heavenly spectacle renewed itself throughout every meeting to the very

end of Whit-Monday's evening closing service, which will remain for ever engraved in hearts and minds of all the thousands and thousands from near and far who were privileged to witness these unparalleled closing scenes of the campaign. Our dear Swiss friends, Mr and Mrs. Seiter, of Basle, who were present with us, gained and retained the same

BLESSED IMPRESSIONS.

Concerning the oral messages of Principal G. Jeffreys, I gladly and thankfully confess that they meant to me a continuous feasting on fat, spiritual



Dr and Mrs. EMILE LANZ, SWITZERLAND
(True Friends of the Elim Foursquare Gospel Alliance).

things from the inspired Word of God. The sweet milk of the gospel messages together with the marrow of deep illuminating and edifying truth embracing the cardinal points of the Foursquare gospel were surely meat in due season for any Bible student, no matter to what denomination he may otherwise belong. The sound, clear and logical presentation of the Gospel—and of its deeper truths—was for my ears and heart a real treat, and confirmed once more the conviction of the heaven-sent nature of this last days' Foursquare Gospel mission.

The healing services and their undisputed results, which I was able to confirm to a great extent from a medical standpoint, proved to all unbiassed minds that the Divine, supernatural healing and creating power was at work, and not merely a pious human illusion, as some might be inclined to believe.

The wonder-working Jesus is still on the throne, and confirms to-day to true believers more than ever the eternal and universal truth. "Jesus Christ, the same yesterday, and to-day, and for ever. Hallelujah!"

Yes, to the glory of God and His beloved Son, Jesus Christ, the saving, healing and wonder-working power was mightily demonstrated during these days and many sick and crippled folk who were beyond the skill of medical science, benefited by the healing touch of the invisibly present Lord.

Take either the cancerous tumour cases, or the diverse forms of partial and complete paralysis, in all instances very likely beyond successful human intervention, yet many instantaneously and others gradually healed and restored to normal functions

Principal G. Jeffreys refused repeatedly and emphatically any personal healing virtue, and gave all the glory to the Giver of all good and perfect gifts, the Lord Jesus Christ Himself.

What a lesson for any servant of God who might ever be tempted to ascribe to personal skill or virtue any healing success. My prayer to God is "Keep all Thy servants for ever in this humble and self-denying attitude, lest the glory and power of God should depart from them."

The three baptismal services were not of less import and blessing to all present. The symbolical meaning of water baptism by immersion was repeatedly and thoroughly explained to all candidates. Not a shadow of doubt was left behind that such a performance was exclusively reserved for those who passed through a real born-again

EXPERIENCE BY FAITH

in the atoning Blood of Jesus Christ, God's dear Son.

In this connection I might refer to a case of healing of defective eyesight of a young sister who asked

me to take care of her spectacles while passing through the baptismal waters. When she came out of the water she found that she could see better without them.

And last, but not least, I was mightily impressed by the breaking-of-bread service on Whitsunday evening. What a sight! More than 10,000 persons—all children of God of divers denominations—partook of the symbols of the broken Body and the shed Blood of our beloved Lord and Saviour.

Not for all the world would I have missed this unique opportunity of remembering in such a huge company our Lord's death. A very real and divine hush was spread over the whole building while the brave little army of voluntary ushers passed the bread and the wine from one to another of the monster assembly.

I said to some friends near by: "If this earthly memorial seems already like heaven to us, what must it be when we face the blessed realisation of our Lord's promise: 'Blessed is he that shall eat bread in the kingdom of God.'" Luke xiv 15

Joyfully and with thankful hearts we returned to our country—as the eunuch of old—asking the Lord to let the flame of revival spread over to the Continent, and especially to our dear Switzerland.

Sit Still, Until . . . (Ruth iii. 18).

By Evangelist J. D. SAUNDERS

IN the text recorded above lies one of the most difficult lessons to learn when beset (as we all are at some point of our pilgrim journey) by doubt, fear, and perplexity, and we do not know how matters will befall. It is not natural under these circumstances to "sit still, until—" We get restless and desire to know how things will work out. Our natural minds begin to imagine all kinds of evil that might befall, and very often we work ourselves into a state of mind that is injurious to our health by not obeying the command of the text.

Let us examine the text a little and learn how to sit still. The secret of how to keep spirit calm, mind cool and our hands off, and also to keep our tongues quiet is what confronts us here. Some have truly learned to keep their hands off, and have reached the stage of "sitting still," having learned by

BITTER EXPERIENCE

that by meddling with things themselves they only make them worse. Now to "sit" is good. A highly strung child is benefited by being made to "sit" for a time each day, and to "sit still" is much better—a stage only reached by practice. But there is a greater secret that we must learn. Bodily stillness is not always accompanied by "inward stillness." Although our body may not be working and our hands may be still, our minds go on working. Now there is the Divine recipe: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." The literal rendering here is, "Thou wilt keep him in perfect peace whose mind stops at God"—stops and rests there.

This is the test. If only we knew how our future prospects would be provided for—why certain ones who once loved us are cold now—if we only knew where the wanderer is—if we only knew that our loved ones were safe in the fold—if we only knew the countless things that are hidden from our view. Dear ones, we cannot know, but He knows—and we can stop at God. He knows, He loves, He cares. Leave the unknown future in the Master's hands. He is in all and over all, and "all things work together for good" in His hands.

THE REASON.

It is because He is working, that we may "sit still." With Him working, the end must be success. There is nothing else possible when He is working but complete success. They said of Him when on earth, "He hath done all things well," and He still does "all things well."

Until when? Until "He hath finished." Then there is a "finish." What it may be on earth we do not know. It may be like His—persecution, misunderstanding, etc., but the *finish* is not here. What we count loss here, in heaven is gain. There gloom will be exchanged for glory; the cross for the crown. And in "that day" we shall be thankful that we "sat still" and kept hands off and let Him finish His work, although at the time we knew not how the matter would fall. His mind stopped at God. "Let this mind be in you, which was also in Christ Jesus."

So, beloved, "sit still" until thou knowest. What for the present He has seen fit to conceal and deemed it wise for us not to know, let us leave with Him.

The Coming of the Lord

VI.—A PRACTICAL HOPE. By Pastor P. N. CORRY

THE hope of His coming is not something that only affects testimony, soul-winning, speech and Christian virtues, it has an intensely practical effect upon every-day life, it governs the Christian's attitude towards the common things.

I well remember as a young man when serving my time in a large drapery establishment, with what distaste some of those tasks were performed. My heart longed for the foreign field; my soul was preaching to sinners even when a duster was in my hand. One stock room in particular was my special favourite, because farthest away from the rest of the shop, and there many a sermon was tried out before being launched at the heads of sorely tried Methodists in the village chapels around Preston. One day in my hearing another assistant called this room "Corry's study," and another

"CORRY'S PULPIT,"

and my face went as red as the turkey twill that was folding. Yet those men did not have any great respect for my testimony, and it is to be admitted that my stock shelves did not look any better than theirs. Moreover, I was as eager to get the shop shut as they were, that I might run to my class or to the Christian boys' club. There was no difference in our work, though there was in testimony.

Then the study of the second coming of the Lord Jesus claimed my attention, and two scriptures made it the most practical thing in my life—Ephesians vi. 5, 6, "Servants, be obedient to them that are your masters, with fear and trembling in singleness of your heart as unto Christ, not with eyeservice as men pleasers, but as the servants of Christ," and Colossians iii. 23, "Whatsoever ye do, work it heartily as to the Lord and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

The next morning there was a revival in my department. It was not enough now that the tops of the boxes were clean—the space behind the boxes had to be as clean as the front. There was no need now of the spurt that was generally put on when the Managing Director appeared; it was

ON ALL THE TIME.

Fresh ideas were tried, initiative came into my work, and with it vivid interest, until the largest department was in my hands before I was twenty-one years of age. Then when faithfulness had been proved in the humdrum things, the Lord pushed me out into other things, and into His vineyard.

The Judgment Seat of Christ is not only going to be the place where Christians are rewarded for soul-winning or for successful sermons, but where everything done as unto the Lord shall receive its reward. The cup of cold water in His Name will be as precious as the most carefully prepared oration, and perhaps more if self-glory has been part of the motive of speaking. The labour put on to fire-irons that have shone for Him and glowed with the reflected love

of His coming will receive as much at His hand as many a parson's Sunday labours. It is thrilling to know that He notices even the work of the office boy putting stamps upon letters, when it is done unto Him. Servants of Christ who obey this scripture cannot draw all their wages at the week-end; the greater part of it is piling up as treasure where neither moth nor rust doth corrupt.

It matters not what the task may be, or how hard the taskmaster; such knowledge turns drudgery into diamonds, and dust into debentures. That word *whatsoever* covers a tremendous lot—glorious word that makes it impossible to find the job that can go unrewarded before the throne. It is the character, not the nature, of each man's work that is to be clearly shewn when we stand before His judgment seat. Hear Paul as he counsels those who are

BUILDING FOR ETERNITY

upon the only foundation, which is Christ the Lord—"Now if a man proceeds to rear upon that foundation a structure of gold, silver and costly marble, or one of wood, having its gaps stopped with hay, and thatched with straw—the character of each man's work will have to be clearly shewn. The Great Day shall make it plain, the revealing agent is fire. Yes, what is the true quality of each man's work, that fire—nothing less—shall test? If any man's structure which he has reared thereon stand the test, he shall receive his work's wage. If anyone's structure shall be burnt to the ground, he shall thus forfeit his life's work, though he himself shall be rescued, yet only as one who is dragged out through the flames of a burning house" (1. Cor. iii. 12-15, *Way's Letters of St Paul*). Be careful of the material used—obtain plenty of gold, for of metals gold alone is impervious to decay.

I heard of a man once who went for a walk on the Downs. He was a little near-sighted, and had his spectacles for long vision in a case in his pocket. Presently he saw on the opposite hill that a new house had been built. Its gables looked fine, and he was struck with its brand-new appearance, never having seen the place before. Out came his glasses to see more, and then he discovered that the new house was—three haystacks! There are many who look for mansions in the sky who will only find hay and stubble stacks when they stand at Christ's judgment seat. Let us see to it that the practical aspect of the Lord's return clears our vision, makes the commonplace holy, and cleanses the motives of Christian work, so that at all times they may shine as pure gold for His crown.

We acknowledge with warm thanks the following anonymous gifts for *Elim* foreign missions July 10, 6/-. (Southampton), July 11, £4 (Carlisle)

A Letter from Rajaofera

Our readers, after reading the thrilling account of the revival in Madagascar in last week's "Elim Evangel," will welcome the following translation of a letter from Daniel Rajaofera to Principal George Jeffreys—Ed.

DEAR MR. JEFFREYS,

May the peace of God be with you, and bless the words of the glorious Gospel that you preach.

My heart is full of gladness in writing to you, and in greeting you in the name of our Lord Jesus Christ. We are so encouraged to hear that so many Christians were holding us up in prayer, without even knowing their names. The people belonging to Christ have a responsibility and a commandment from the Lord to "pray for one another," as "the prayer of the just availeth much" (James v. 15-16), and so we remember in prayer all who believe.

Often I am weary in spirit, but I must fight and conquer and dare not stop, but help save my nation who are in darkness like I was.

Weary in spirit oftentimes, having a family of six, four boys and two girls, the eldest sixteen years, and the youngest five. Nevertheless I must leave them, notwithstanding their tears, to carry out the call I have received to go and preach the Gospel.

My father was a pastor for fifty years, and is now seventy-five years old. We were six brothers. My eldest brother was a pastor in the dark tribes of the Sallalava, and died a few years ago. Another brother was a government interpreter. The brother who took my place is gone, and I, who am accustomed to work

in the rice-fields, have been called to preach the gospel in the whole island of Madagascar. Will you please remember in your prayers my wife and children, as we obey Jesus' command to pray for one another. When, oh when, could an aeroplane bring you, so that we could meet for prayer, if only for an hour, and so have fellowship and communion with the saints and children of the Lord.

It is a great desire, but difficult to accomplish.

I have begun to pray and bear you up every hour of the day in prayer—for yourself and your two evangelists with you, that His richest blessings accompany you, everywhere, and to God alone be the praise and the glory.

Please accept the enclosed photographs of my native home, self, and family. May I ask you to continue in prayer for us, that we may ever keep our eyes fixed on the Lord Jesus.

My greetings in Jesus' Name to all the followers of the revival in London and elsewhere that you meet. Would you please not forget, Mr. Jeffreys, to tell them that I am praying for them all. Of ourselves we cannot do this, but as the Holy Spirit quickens and inspires us

DANIEL RAJAOFERA.

Tanarive, Madagascar.

Concise Comments and Interesting Items

Conan Doyle, the famous novelist and spiritist, has passed from this earth. One of his last acts was to visit Mr. J. R. Clynes, the Home Secretary, imploring him to remove the Witchcraft Act and the Vagrancy Act, which, Sir Arthur Conan Doyle argued, hampered psychic mediums. The paper comment is suggestive. "The Home Secretary was kindly, sympathetic, but that was all." We take that to mean that he was sympathetic toward the distinguished writer himself—not towards his views. Let us, however, once more state in the "Elim Evangel" that we consider the views which Conan Doyle held to be abominable. Spiritism, which is nothing else than demonism, is an abominable thing which God hates.

"**Jokers on the Other Side.**" This astonishing phrase occurs in connection with Sir Arthur Conan Doyle. A code had been arranged between him and his wife before his death. Now an attempt is to be made to use that code in inter-communication. Of this code his son states, "The code word which he and my mother have is entirely their own. No one else has any idea of it, and we shall wait to see how and when he uses it. We shall always know when he is speaking, but one has to be careful because there are practical jokers on the other side, as there are here. It is quite possible that they may attempt to impersonate him. But there are tests which my mother knows, such as little mannerisms of speech which cannot be impersonated, and which will tell us that it is my father himself who is speaking."

This is indeed an illuminating and tragic statement by the bereaved son. No doubt the jokers on the other side are demons. No doubt the impersonators on the other side are also demons. And no doubt these demons heard and watched the code arranged by Sir Arthur and Lady Conan Doyle, and will be able to reproduce it at will—as well as the mannerisms of the departed. There are not only jokers on the other side, but actors as well. How much additional tragedy this sippant "religion" really adds to the approach of the King of Terrors.

St. Paul's Cathedral, London, has now been rendered structurally sound. The foundations have been strengthened

and all that modern engineering science can do toward making this great national centre permanent has been done. We wish it might also be rendered sound at the spiritual foundations. We fear that in this place which bears the name of God's greatest Apostle there is much teaching given which contradicts his.

Sister Eva, of Friedenshort, has passed home. Her glorious passing took place on June 21st. "The Christian" rightly gives space to recalling some of the remarkable happenings in her life. She was of high natural birth. But this lost its value when she received a higher spiritual birth. She gave all her wealth toward building homes for the poor, the sick and infirm. Thus "The Christian" summarises her life.

"As Sister Eva went forward in her ministry trials came, difficulties abounded sometimes no further way seemed open, but silently and largely unobserved the work grew. Her Spirit-filled life touched other lives, and centres were gradually opened up in different parts of Germany until, in addition to the central Home, Friedenshort, there were some thirty-eight Homes, all ministering to the poor and needy, the sick and suffering, and where children were being educated and trained. In every case the Sisters in charge have been taught to depend entirely upon God for the supply of the temporal needs of their households, and no financial provision reaches them from Friedenshort."

A Contemporary gives this gem:

Saints should resemble a spire steeple, which is smallest where it is highest. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.—William Secker.

A life cripple won the highest award in the beaten leather section at the British Handicrafts Exhibition of Home Arts and Industries Association in London on July 7th. In giving her the golden cross it was stated by the judges that her work on such articles as bags and blotting pads was some of the best ever produced. To mention this fact will prove a stimulus to many a handicapped life.



FOURSQUARE ON THE WORD OF GOD

The Elim Evangel

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Healing in Wesley's Time

JOHN NELSON was one of the most prominent Methodists who worked in association with John Wesley. In his life story an experience which befel his wife is given

"My wife also was thoroughly convinced that she must experience the same work of grace, or perish. During the time of her convictions she was seized with a pleurisy, and her case was thought to be very dangerous. Then I besought the Lord for her with fasting and prayer; the next day she was worse; and the distress of her soul increased the disorder of her body, so that she seemed as if she could not subsist long. That night my house was filled with people, and none of them offered to dispute with me. I read several portions of Scripture to them, some out of the Old Testament, some out of the New, and compared one with another, and prayed with them. As I was in prayer, my wife, being in the parlour, and within hearing, fainted, and was as if she had just sunk into the gulf of God's judgments. Immediately she thought she felt the Lord Jesus catch her as she was falling, and lay His hand on her side, where the disorder was, and bade her be of good comfort; telling her, 'Thy sins are forgiven.' When I came to the bedside, she was just come to herself, and said, 'My dear, the Lord has healed me both in body and soul! I will get up and praise His holy Name'; which she accordingly did. From that hour her fever ceased, and her heart was filled with peace and love"

Two Methods

THAT we cannot stereotype spiritual methods and needs is frequently proved. In the life story of the Rev. Thos. Waugh this fact is again brought out. He says

"In my last conversation with the late Rev. C. H. Spurgeon, I asked him about his habits of quiet and prayer just before his preaching. His reply was: 'I try to live in the spirit of prayer all the day long, Brother Waugh. The result is that, when the time for a service approaches, I have not to work myself up into a spirit of fitness for it, but I am living in that spirit all the time. I just come into this study and remind the Lord that I am going to preach, that it is His business and not mine, that He has promised to help me and make the word a blessing, and that I expect Him to keep His word. Then I go to the Tabernacle expecting a blessing, and I am not disappointed.' It was beautiful and inspiring to see the dear man as he said this, and I was grateful for such a privilege. But, while Mr. Spurgeon was a great and good man, his method is not mine

"Of course I try to live in the spirit of prayer and fitness for my work in the pulpit, all the day long. But I *must have* a time of perfect quiet with God, half an hour at the least, if possible, before I go to preach the Gospel to the unsaved. My thoughts and feelings have for most of the day been centred in letters, reading, thinking, friends, and the circle of life around me. Now, alone with God, I want them called in, settled and calmed, or stirred in prayer, occupied with God, with His message, and with those to whom I am to deliver it. I must have that time with God if I am to have a good time with men. If in the church I am to have the atmosphere in which the Holy Spirit does His grandest work, to have access to the holiest in public prayer, and to have a saving grip over my hearers in preaching, I must first win the victory alone with God."

World Crusade

Appeals are continually reaching us from all over the British Isles, as well as from foreign lands, for Foursquare Gospel Evangelists. Never was the call more urgent, nor the command of our Lord to preach the Gospel to every creature more imperative.

In order to help to meet the tremendous need, we have recently inaugurated the "World Crusade." Boxes are issued to those who wish to help financially. If you are not a member of an Elim Church and wish to help, please write to the World Crusade Secretary, 20, Clarence Road, Clapham Park, London, S W 4, who will be pleased to put you in touch with the Secretary for your Division

Elim Woodlands

Principal Jeffreys intends to be present at the Saturday Gathering at Elm Woodlands on July 26th.

Tickets, as usual, may be obtained through Pastors of the various London Churches at 1/- each (including tea), or at the entrance on the day at 1/3

The Queen of Sheba (I. Kings x. 1-18)

A Sermon Preached by Pastor W. G. CHANNON (*Elim Foursquare Gospel Alliance*)

The Queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Matthew xii 42

“**M**ASTER, we would see a sign from Thee,” said the Pharisees, who were at that very time plotting to bring about the death of Jesus, so enraged were they at one of His miracles which they had seen. But the Master rebuked them—no startling sign should be given at the request of that evil and adulterous generation, save the sign of the prophet Jonah. Thank God, our Lord believed that Jonah was three days in the whale, whatever this “enlightened” age may have to say about it, and He used the incident as a type of His death and glorious resurrection.

Then the Saviour uttered a solemn warning. A day is coming when every man and woman who reads these words; every one who has ever lived on this old world, and who has not been washed in the precious blood of Jesus will be called to stand before God at His judgment bar. As they stand, someone is going to rise and condemn them, someone who will testify that she came from the uttermost parts of the world to listen to the wisdom of Solomon, whereas those whom she is condemning have refused to listen to the words of One far greater than he.

The Queen of Sheba was a royal enquirer of one who had a “hearing heart,” which we find is the marginal rendering of the gift which Solomon asked from God in I Kings iii. 9. Perhaps if those of us who are God’s children had a hearing heart there would be more enquirers in these days. Our Lord used this queen as a warning and example, to those who should hear, not of Solomon, but of One who could say, “A greater than Solomon is here.” And that One, who compared with Solomon is as the radiant sun to the light of a candle, or as a millionaire to a poor beggar, is here with us to-day.

SHE HEARD.

In I. Kings x 1, we read that the Queen of Sheba heard of Solomon. We are not told how she heard. Perhaps Solomon’s fleets arrived at her territory to trade, or perhaps his fame, concerning not himself but the Name of the Lord, was so great that it was becoming universal. So to-day, if men are to listen to the words of One who is greater than Solomon they must hear of Him. Hearing is essential.

The next thing we notice about the Queen of Sheba is that she came. Had she contented herself with hearing of Solomon only, this story would never have been found in the pages of God’s Word. Only hearing would have availed her nothing and only hearing of the Saviour avails us nothing to-day—we must follow her example and take the second step.

SHE CAME.

How this queen puts us to shame. Solomon did not invite her to come to him. He had in all probability never bestowed upon her more than a passing thought, as the ruler of a land far distant from his own—he might not be over pleased to see her when she arrived—he might be too occupied with state affairs to give much time to her, and yet, not at all dismayed by these possibilities the Queen of Sheba “came.” Are we refusing to come to that One who is so far, far greater than Solomon? Solomon gave no invitation, and yet how often did the sweet words, “Come, come unto Me,” fall from our Lord’s lips.

The Queen of Sheba was irresistibly drawn to Solomon. She needed no one to strengthen her in her resolve to go, and yet how often to-day it seems that men have almost to be pushed to the loving Saviour. The story is told of a little boy, who with several others was being shewn the picture of the “Mothers of Salem.” The children were asked if there were any questions they would like answered about the picture, and the little boy put up his hand. “Please, why is that mother pushing her little child to Jesus? I should have thought he would have gone without pushing.”

The Queen came from the uttermost parts of the world. A woman, unfit for such travel, she endured the fatigue willingly in order that she might hear the wisdom of Solomon. We are far more privileged than she was, for we have no need to take a long and arduous journey to find the Saviour—He who is omnipresent is with us now at this very moment, waiting to hear our faintest whisper if we will but come to Him.

SHE UNBURDENED HER HEART.

We read that when the queen arrived the first thing she did was to unburden her heart. “She communed with him of all that was in her heart.” She had many difficulties, many questions, and she asked them all, and, better still, she received an answer to every one, for the Lord revealed them to Solomon. We all need Someone to whom we can unburden our hearts, do we not? There are many things hidden there that we cannot tell to one another, we could not make ourselves understood. There are some things that we would not reveal even to our closest friend, and yet how we long to tell our troubles and difficulties to Someone, Someone who will understand. Thank God



Pastor W. G. Channon.

this longing of ours can be satisfied now at this very moment. If we have taken the first step and have come to the Saviour, we can tell Him all that is in our hearts, all our troubles, all our sorrows, all our joys; our hopes, and fears, and failures. We need keep nothing back, for we know that He who for our sakes took upon Him the likeness of a man, will understand us better even than we understand ourselves. All our problems too will be solved, for those of us who have known and proved Him can testify that we've never known Him fail.

After answering her questions, Solomon revealed to the Queen the things of his glory.

SHE WAS UNDONE.

The Queen of Sheba was undone, she was humbled, realising her own unworthiness, and we too are humbled, everyone to whom the Lord reveals a little of His glory, is humbled at His feet. When Isaiah was granted a vision of God's glory he cried, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips for mine eyes have seen the King, the Lord of Hosts"

Perhaps someone who reads these lines may have had such a revelation of God's glory, and their own unworthiness, that they despair, and feel they are too unworthy ever to take upon them the Name of Christ. Take courage! This very attitude proves that you are the very one whom Jesus seeks, for has He not said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven"? A revelation of Christ must break the hardest heart. No wonder that many as they see Jesus have to brush away the falling tear

SHE BROUGHT HER GIFTS.

We have noticed that the queen brought with her many gifts, gold, spices, and precious stones, and these she now gave to Solomon. It seems very

strange that the queen should give to Solomon, who had such immense possessions—far, far more than she possessed. It is remarkable that he should condescend to receive them. But there is something far more remarkable than this—that it should become possible for us who own so little, to give gifts to God who owns the hidden mysterious riches of the heavens; this earth and all it contains, the cattle on a thousand hills, the wealth of every mine. And He condescends to receive our gifts and will even use them for His honour and glory. It may be that we have very few worldly possessions, but the gift He longs to receive from us more than anything else, we can all give Him, if we will.

The story is told of an old Indian who heard of the love of Jesus. The old man was broken down by the thought of all the Saviour gave for him, and he longed to give something in return. He was a very poor old man, and owned very little, but he walked up to the missionary and gave his most precious possession, his rifle. "Is there no more you can give?" he was asked. Yes! There was one other thing, all he had left, his blanket. "Is there nothing more?" The Indian shook his head. "Poor Indian no more to give," he said sorrowfully. Then suddenly a thought struck him, and with tears trickling down his cheeks he walked forward once again, "Here is poor Indian—will Jesus take him?"

God grant us His grace to enable us to give to Him the gift He is longing to receive, a gift which may not seem of much value in its present condition, but which, when He has control, will bring honour and glory to His Name.

The Queen of Sheba came to Solomon laden with all the gifts she gave to him, but she returned home carrying far more. He gave her all her desire, whatsoever she asked. He gave her far more than she gave to him.

We too shall find that whatever we give to Jesus, He gives us infinitely more in return.

The Last Days

By L. T. A. RANDALL

IN repeated passages of the New Testament, the whole of this present age is termed "the Last Days," but notably in Hebrews i. 1. "God . . . hath in these last days spoken unto us by His Son." That they have lengthened out to 1930 years is evidence of the matchless grace of God and His forbearance and longsuffering, of which Peter remarks in his third chapter of the Second Epistle. Neither Paul nor Peter nor any of the disciples, including even John, who was the amanuensis of the Apocalypse, had the slightest idea of such a long period as has already elapsed. Yet, guided by the Holy Ghost, they wrote truer than they realised, and in spite of their limited understanding of the extent of God's purposes, they wrote that which was actually appropriate and applicable to the whole course, character and culmination of this age.

As we in this twentieth century take a comprehensive survey of the past centuries back to the days of the Lord's ministry on earth, we are impressed in the light of recent and current events with a fact that is only slowly dawning upon the Church of God, that is, that the age has completed a cycle in the historical experience of the Church which exactly agrees with the order of the books of the New Testament.

First the Lord came and ministered and completed the great work of atonement, followed by His resurrection and ascension, and the descent of the Holy Ghost.

Then the disciples followed their Master, and the Church was established and built up in her most holy faith—the doctrines of the apostles.

Then, the apostle John is given from heaven the

glorious Apocalypse of the future, as associated with the return and manifestation of the Lord Jesus Christ.

For centuries, right up to the end of the eighteenth century, the Church was concerned with doctrine—dogmatic truth—which agrees with the prominence and position of the central books of the New Testament which are, as we all know, mainly concerned with doctrine

Then, at the beginning of the nineteenth century, the Apocalypse and prophecy in general was taken up, and for

THE LAST HUNDRED YEARS,

prophecy became for the first time in the history of the Church, an intelligent subject of study and understanding, and the great doctrine of the second coming of Christ formed the central topic of evangelistic preaching.

Now, having completed this cycle, the Church is getting back to primitive Christianity, which has been the crying need for many years now. This consciousness of the need to get back to the simplicity of the first disciples has of course various interpretations, and most of those who express their desire to return to the pristine state of Christianity have no intention or anticipation of a return to the *miraculous* character of those days. But here again, God is working so surely and yet so silently in His people to-day, that many now see and believe that even the age of miracles has returned.

This is always God's method of government—to work in His wonderful providence in cycles, and when a cycle is completed, it comprehends in its final form all that was peculiar to the historical development of the first cycle—so that to-day, for example, while we have returned to the power of the Lord Jesus Christ visibly demonstrated as in the days of the apostles, we have this

GREAT ASSET AND ADVANTAGE

of possessing the full and complete canon of God's Holy Scriptures and thus are able to have full intelligence in doctrine and prophecy which the first disciples lacked. Truly we ought to be wonderful people to-day, for our privileges have never been equalled!

But we cannot refrain from asking ourselves: "What is the Divine purpose behind this resumption of miracles?" The view we have taken of the development and completion of the historical experience of the Church, does not necessarily conclude that it was the purpose of God that miracles should cease as they did! What we have to consider is the fact that miracles are being wrought once again, in our day and generation, and we therefore ask, "What is their purpose and significance?"

It should be clearly understood that the phenomenon of miracles does not mean that God is setting before us a higher standard or ideal. The doctrinal teaching of the Epistles reaches its climax in the Epistle to the Ephesians, and we descend from the high standard there set forth if we covet miraculous gifts as if they indicated the highest ideal to which the Church can attain

Miracles were, and are now, always in association with the Gospel ministry, and it indicates the seriousness of the times we have reached to-day, when God Himself is witnessing by signs and wonders to the truth of the Gospel wherever it is faithfully proclaimed. The power of

SATAN'S GRASP OF THE WORLD

is becoming stronger, and if it is not realised it is because of the deceitfulness in which that grasp is being exercised and extended. The Church has been split into factions and fragments, not from without as once by persecution, but from within—so that the Church has become a Babel of conflicting interpretations which bewilder the world and belittle the testimony. Consequently God, in His mercy to the world, is intervening as at the beginning, and is vindicating His Gospel by *proving that Christ is risen*, in that He is working miraculously to-day, and that the words He spoke *after* His resurrection are true—"All power is given unto Me in heaven and on earth"—and with this proof of the resurrection, everything else in the Gospel, including the whole of the Holy Scriptures, is once again authenticated by His Divine power.

It may be the *final appeal* before the Lord comes, and it can be very reasonably argued that this renewal of supernatural witness to the truth of the Gospel and the faith once for all delivered to the saints will lead up to and eventuate in equally universal *counterfeit* miracles of Satan which are

FORETOLD IN THE APOCALYPSE

and II. Thessalonians ii. It also may so enrage Satan as to inaugurate the final persecution of God's saints in the earth.

This is to be expected because the holy Jesus Himself was hated, despised and finally crucified, in spite of the fact that He healed and fed the multitudes and went about doing good!

We need therefore to be alive to what God has clearly predicted, and to realise the reason for present-day miracles and the result that will surely follow. Otherwise, if we do not grasp these facts securely, many of God's people will be misled in thinking that the Kingdom of God has come, and that with the miraculous manifestations attending the preaching of the Gospel, the Church has not only attained what she had lost, but has attained her *ideal state in holiness*. It is actually the very opposite, and while God's people are greatly encouraged and stimulated by the *signs* of His presence with them, yet the *character* and *fortitude* of the saints in the midst of opposition are the main points we must still concentrate upon in order that a people may be prepared for the Lord when He comes to take them to Himself.

The one concern of the Devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray—S. Chadwick.

Raindrops from Revival Showers

Encouraging Bible Campaigns—Enthusiastic Missionary Meetings—Pentecost at Cardiff

ENTHUSIASTIC FOURSQUARE FOLLOWERS.

Greenock (Pastors W Kelly and F. Byatt). The Four-square Gospel Services held in the Temperance Institute have been going steadily forward and under the united efforts of Pastors Kelly and Byatt souls have been won for the Master. Each week-end success has followed the ministry of the Word, sometimes as many as five or six professing conversion.

God has also manifested His presence in the breaking-of-bread services, where much blessing is experienced.

The young people's work continues to hold its own, another pleasing report of its attraction being brought to our notice by a Christian friend who came upon a party of Crusaders discussing the Scripture in the middle of the street where he lived. Surely the seed sown in the Crusaders' meetings has fallen upon good ground.

Greenock is now entering upon the local fair holidays, and the general regret amongst those who are going out of the district on holiday is that they cannot take the meetings with them.

Pastor W KELLY.

This especially applies to the young people, but we believe the blessings obtained at home, will in many cases bear fruit during the holidays, as they are now taking the Saviour with them, whereas in other years He had no place in their lives.

SUCCESSFUL BIBLE SCHOOL CAMPAIGN

Bradford (Pastor H Kitching and Mr Rash) Principal Parker has just concluded a week's Bible School Campaign at the Freemason's Hall, Westgate, where the regular services are held here. Although the time was short great spiritual blessing has come through Mr Parker's ministry. His messages will long be remembered by all, for he has given a deep insight into the study of the Bible, and has stirred up the desire for more Bible knowledge. During his stay six precious souls were born again. Altogether the campaign has been a great success.

PRINCIPAL PARKER'S VISIT.

Leigh-on-Sea (Pastor George Kingston) was privileged with a visit from Principal P Parker on July 6th. Sunday morning the saints were held in rapture by the message given by Mr Parker. His five points were of worship:

- (1) What is worship?
- (2) God desires our worship
- (3) The cause of worship
- (4) The agent of worship
- (5) How to worship

Praise God for this great blessing, all worship shall be to the One Who has loved us and washed us from all our sins in His own precious blood.

The evening service found a large gathering ready and eager to hear more about the Saviour and His love.

During which time great blessing was experienced through the faithful preaching of the Word. At the Communion Service the presence of the Lord was felt by all who were present.

OUTPOURING OF THE HOLY SPIRIT.

Cardiff (Pastor A Longley) The Lord is graciously visiting His power upon the saints who gather in the Cory Memorial Hall. "And suddenly..." These words, quoted from the notable account in Acts 11 of the outpouring of the Holy Ghost, describe exactly the outpouring of the same Spirit that the saints have witnessed of late. A brother, while praising God in song at a friend's house, was suddenly filled with the Holy Spirit, and to the amazement of his friends, began to speak in other tongues. A sister, to use her own words, "went to have a time with God alone" in her room, and she also began to speak and sing in other tongues. On Tuesday, the twenty-fourth of June, the

Crusader Missionary Band while praying at their regular 7 o'clock prayer meeting, in one of the minor halls, experienced a glorious outpouring of the Spirit of God, and about eight received the Holy Ghost and spoke in other tongues, while upstairs, where about six hundred people were gathered to a Divine healing service the meeting was charged with the presence of Christ, and a sister who had lost her memory through an accident had it restored after being prayed for. On Wednesday another sister was baptised in the Holy Ghost with signs following. On Thursday the power of God was more evident still, as the pastor preached on the theme that was occupying the people's minds—the Holy Ghost, and although the address was to believers one brother was saved. On Sunday all hearts were stirred still more to see six decide for Christ in the evening meeting. This foretaste of heavenly power in the midst has made all hungry, so hungry, for greater things. "Lord, continue in our midst," is the prayer of our hearts.

STRIKING MISSIONARY SERVICE.

Brighton (Pastor J J Morgan) A special Missionary Service was held at the Elim Tabernacle, Union Street, on a recent Thursday, at which Miss Ching related some of her many interesting experiences in India, and described the terrible bondage of traditional superstition under which multitudes of the natives labour. Miss Ching's vivid portrayal of the sufferings of a poor little Indian girl-widow, whose earnest desire for light brought her at last into the full light of the Gospel message, impressed all with the urgent need for prayer and more prayer on behalf of missionary labour in India and other countries where the Message of Jesus Christ is being spread.

Miss Ching pointed out how prayer and practical aid must be rendered by the saints if the Lord's work is to progress in foreign fields.



Clapham Open Air Meeting

A good work is being done on Clapham Common on Sunday afternoons by the Clapham Open Air Band. The above depicts a recent meeting.

NEW HALL IN LEICESTER.

Leicester (Pastor H Godson) On Sunday, June 22nd, an exceptionally large breaking-of-bread service was held here, and two young men professed conversion in the evening.

About twenty were received into fellowship as members. The pastor spoke on "Water Baptism" in preparation for a large number of candidates who were waiting to pass through the waters.

On June 26th, Pastor Mullan paid us a visit. There was a large attendance, and those present were held spell-bound for over an hour, listening to the thrilling stories related by this missionary whom God has so wonderfully blessed in the Belgian Congo.

On June 28th a revival and healing campaign commenced in Leicester, conducted by Mr J Tetchner (Sunderland), and the Hall known as the Elim Tabernacle, Lewin Street, Leicester, has been taken not only for this campaign but for future worship. The Institute in question has previously been used by the parishioners of St Luke's Church, and the Vicar,

Rev. S. Shannon, M.A., has been extremely kind in doing everything possible to assist us, not only in commencing the campaign, but by asking his parishioners to support it with their prayers. He writes in the July issue of his Parish Magazine as follows:

"The people of this parish, and especially the district round Lewin Street, will be delighted to hear that instead of the Institute being sold or let as a workshop or factory, it has been let to a religious Society for Gospel work. If this Society is successful, as it is hoped, it will continue to use the building and may buy it later. The rent will be used for Church expenses, so a double blessing is coming to the Parish, the Church will benefit financially, and the poor will have the good, sound Gospel preached unto them. As far as can be

gathered, there is very little difference between the views of this Society and the Evangelicals of the Church of England. This Society, which is called the Foursquare Gospel, has been successful in other parts, and it is hoped that it may be very successful here. Their services will start on June 29th, and all real Christian people of St. Luke's are asked to support them with their prayers."

The news that the Institute had been taken for the Foursquare Gospellers in Leicester soon reached the ears of the press, for on Monday, 30th June, a reporter from one of the local papers sought information concerning the work which had been carried on in Leicester since Principal George Jeffreys came to this city and held two days' meetings in January, 1929. Prominence was given to the Foursquare work in a report in the "Leicester Mercury."

Oh, the Glory!

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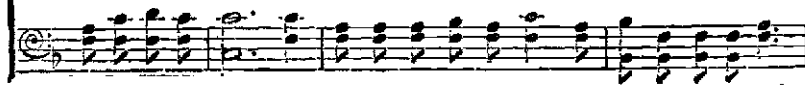
Words and music by Mrs. B. F. Hatcher (arr.).



1. How I wish I could tell it, What Je-sus did for me, And what He still is
2. This well of God's sal-va-tion that's bubbling in my soul, It runs so fast it
3. There's nothing like the glo-ry to show the world a-round We have the best of



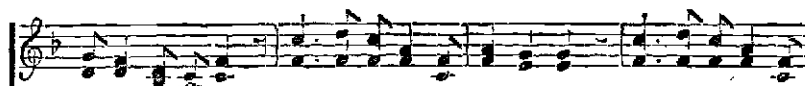
do-ing ev'-ry day, But praise His name, it's dawning so clear up-on my heart,
of-ten o-ver-flows, And those who yield to Je-sus, and let Him have His way,
life in ev'-ry way, We walk and talk with Je-us, He makes our joys a-bound



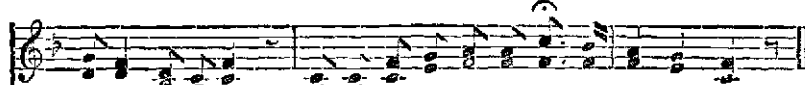
Chorus.



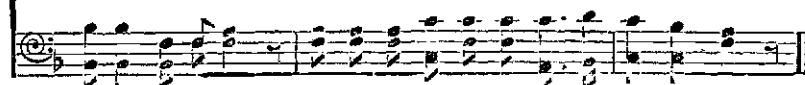
My hap-py soul can on-ly seem to say.
On them His gracious Spi-rit He be-stows. } O the glo-ry of
With some-thing new from hea-ven ev'-ry day.



Cal-va-ry's sto-ry, O the glo-ry that's in my soul, Hal-le-lu-jah, I'll



ne-ver give o-ver Praising God for sav-ing me while a-ges roll.



Bible Study Helps

THREE JOYOUS CONSIDERATIONS.

- I. **Salvation assured.**
 1. Redemption already obtained (Heb. ix. 12).
 2. The Saviour able to save (Heb. vii. 25).
 3. The Saviour able to keep (II. Timothy i. 12).
 4. An imperishable life now present (John v. 24; x. 28).
 5. A sure word of promise (Titus i. 2; I. Peter i. 19).
- II. **The life cleansed.**
 1. A judicial cleansing that is complete (I. John i. 7).
 2. A cleansing and sanctification now by the Word (Eph. v. 26; John xvii. 17).
 3. Perfect cleansing when the Saviour comes (I. John iii. 2; Phil. iii. 20, 21).
- III. **A glorious hope.**
 1. It makes us not ashamed (Rom. v. 5).
 2. It purifies (I. John iii. 3).
 3. It is blessed (Titus ii. 13).
 4. It is a living hope (I. Peter i. 3, 4).

GOD'S CALLS.

(Three thousand of them in the Bible).

1. To safety (Genesis vii. 1).
2. The Ark, a type of Christ. Bring some one with you (Num x. 29). And Hobab came.
3. To prayer (Heb. iv. 16). An Intercessor ready to help us.
4. Come back (Hosea vi. 1). The Devil lies. Christ wants you.
5. For satisfaction (Isaiah lv. 1). More than bread to the hungry and water for the thirsty.
6. For rest (Matt. xi. 28). No rest for the wicked. God said it.
7. Come forgetting yourself (Matt. xvi. 24). By losing your life you will find it again.
8. To salvation (Rev. xxii. 17). Nobody left out of this invitation.
9. For your reward (Matt. xxv. 34). Not saved by works. But rewarded according to our works.

A GREAT DELIVERANCE.

(Psalm xxxiv. 4).

- I. **The First Step—**
"I sought the Lord."
- II. **The Immediate Response—**
"He heard me and delivered me."
- III. **The Completeness of the Deliverance—**
"Out of all my troubles."

Sunday, August 3rd, 1930.

READING: II. Chron. xxvi. 14-23.

Sunday School Lesson By Pastor P. N. CORRY

MEMORY TEXT: "Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs xvi. 18.

UZZIAH'S PRIDE AND FALL.

TEACHER'S NOTES.

King Uzziah was one of the grandest kings that Judah ever had. In the first verses of this chapter describing his reign, we are told that as long as he sought the Lord, God made him to prosper. His warfare against the Philistines was so successful that he broke down the wall of Gath, the wall of Jebneh, and Ashdod; moreover the Philistines, the Arabians, the Mehunims and the Ammonites were in subjection to him, and even the Egyptians were uneasy (v. 8). The fortifications of Jerusalem were strengthened and the standing army was over 300,000 strong, under the leadership of 2,600 captains. This force was well armed with shields, spears, helmets, bows and slings, and it was in this reign that the first beginnings were made with mechanical artillery to shoot arrows and great stones. In spite of all this military activity defensive towers were built in the desert, wells were sunk, agriculture was encouraged, and cattle breeding flourished. In every way therefore Uzziah was marvellously helped as long as he sought the Lord. Then that hurtful thing, pride, made the king imagine that he could do everything, and that he could be

Priest as well as King.

When God chose Israel to Himself and brought them out of the land of Egypt, the family of Aaron were chosen as priests to serve before the Lord (see Num. xviii.). They had no inheritance in the land, but in place of land the children of Levi inherited the tithes of Israel. Once before some that were not priests attempted to offer incense, but their judgment was speedy and terrible (Num. xvi.). Even the Lord Jesus, we are told, could not be a priest if He were on earth because He did not belong to the tribe of Levi (Heb. viii. 4) but to that of Judah (the same tribe as King Uzziah), of which tribe nothing is said concerning priesthood (Heb. vii. 13-14). It was nothing but foolish, senseless pride that made the king do this thing, for there was nothing guarded so strictly in the Temple services as the priesthood, and before any could become priests, they had to prove to the Sanhedrin that their genealogy was in order, and that they were without any of the 140 physical defects that would permanently debar them from the office of priest.

The high priest Azariah and those that were with him needed great courage to withstand such a powerful king, and it is impossible not to admire them for their boldness in rebuking the king of Judah as we are told they did in verse 18. One mightier than the king, however, was working for them, and this proud monarch was instantly smitten with

Leprosy in his Forehead (II. Chron. xxvi. 19).

It was no secret breaking out of the disease where it could not be seen, but just as his anger rose so the hand of God left its imprint on the king's face. No wonder he hastened to go out of the House of the Lord, for the One who had prospered him had now smitten him (cp. v. 5 with v. 20). Gone the pride and the fame, gone the throne and the leadership of the nation—his home from henceforth is a separate house and his throne is given to his son (v. 21), for such was the decree of the Law that he had so flagrantly disobeyed (Lev. xiii. 45-46). Such is the price of pride, and such the care with which God guards all approach to Himself. The right to burn incense only came to a priest once in a lifetime, and then only after the morning sacrifice had been offered and the blood sprinkled—in fact, the coals taken for the burning of the incense were obtained from the altar of burnt offering; the law of the Lord thus signifying that the way into the presence of God was through the shedding of blood (Heb. ix. 22), and that only then could the prayers and praises of His people be accepted.

There are many people to-day who are as guilty as King Uzziah—they think that their success or their goodness is sufficient ground to come to God in their own way, which happens to be Cain's way—without blood (Jude 11)—and they are very wroth when informed that without shedding of blood there is no remission of sins (Heb. ix. 7 and 22). King Uzziah came to God as a monarch demanding the right of access and claiming equality, but he made a big mistake which cost him everything—one moment a king, the next a sinner; one moment with a palace as his dwelling, the rest of his life in a separate house.

We who know the Lord Jesus Christ know that He is **Priest as well as King**, not after the order of the Priests of Aaron but after the order of Melchisedek (Heb. v. 5-6, Ps. cx.), and therefore in Him we have the right of access, not on the basis of pride, or worth, or rank, but because He has shed His precious blood in order that those who are afar-off might be made nigh by His blood. The Book of Hebrews tells us quite clearly that we can boldly enter the holiest by the blood of Jesus, by the new and living way which He hath consecrated for us, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith (Heb. x. 19-22). You will notice that the boldness and confidence that is spoken of does not come because of our own worth or merit, but because the Blood has been shed, and our great High Priest is alive. No one now needs to suffer as Uzziah did; we may all offer the sacrifice of praise to God continually, but always and on all occasions it is upon the merits of Christ and never upon our own pride.

Which example are you following—that of Uzziah or that of Peter? (Luke v. 8).

Children's Bible Educator

We mention below the first letter of each name, so that every child can go in for a prize.

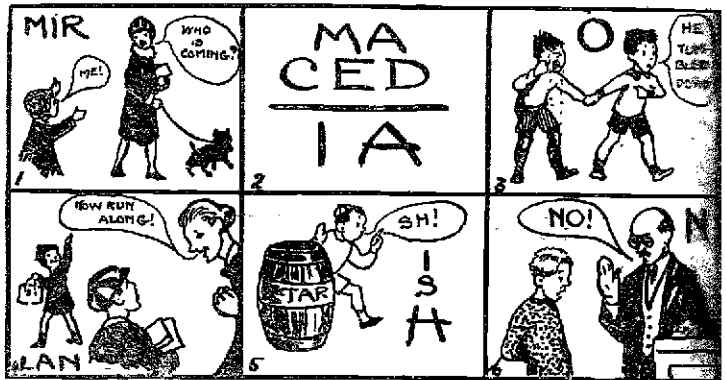
No. 1 commences with M; No. 2 with M; No. 3, O;
No. 4, G; No. 5, T; No. 6, N.

In order to help our children to become interested in Bible study and gain a better knowledge of the Scriptures we are inserting a Bible Puzzle every week in this space.

Each diagram represents the name of a person or place mentioned in the Bible. Children under fifteen years of age are asked to draw similar spaces on the back of a postcard and write in the names, making sure that spelling is correct. Put your name and address on and send in your answers as soon as possible to: "Children's Bible Educator," Elim Publishing Co., Ltd., Park Crescent, Clapham Park, London, S.W.4.

Answers to July 11th puzzles: Peninnah; Pentecost; Romans; Ham; Mark; Tubal-Cain.

Solutions should arrive first post Monday, July 28th.



We Came to Elim (*Exodus xv. 27*)

By FRED BRAMELD

The following was written after a visit to Principal George Jeffreys' Revival Campaign at Birmingham.
—Ed.

We came to Elim with its wells
And shady palms, where true peace dwells,
Led by the grace of God to know
The blessings which through Elim flow.

He good from seeming evil brings—
Gives sweet for Marah's bitter springs
The wrath of men He turns to praise,
And brings us home by devious ways.

We came to Elim, and we heard
The voice of God's own quick'ning Word,
We saw the tongues of fire, and felt
His healing power as here we knelt

We strike our tents, and onward plod,
Foursquare upon the Word of God;
We build our hope, by Truth made free,
Assured of final victory.

So on we go, led by His grace,
Till we in Canaan's happier place
Shall yet diviner blessings know
Than ever Elim can bestow!

The Family Altar

Being the Scripture Union Daily Portions, with Meditations by Principal PERCY G PARKER

Sunday, July 27th. John iv 31-42

"I have meat to eat that ye know not of" (verse 32)

There is a hidden banqueting table within every believer. Just as our Lord fed upon the hidden will of God so we can feed. There is more satisfaction in doing the will of God than in having a sumptuous meal. There is nothing that more satisfies and gratifies the inner man than doing the will of God. The man or woman that does the will of God is well fed. Such feed on heaven's richest dainties. The world is always seeking to convince us that life's fulness is found in her ways. But we know that life-fulness is only found in God's ways. As we gather round the Lord's Table this morning let us afresh adjust our lives to the will of God. Let us go forth from the sacred service, saying, as we have never said before, "My meat is to do the will of Him that sent me, and to finish His work." His work for you may be in the kitchen or in the pulpit, but whatsoever He has given you to do—do it. Thus you will be satisfied—and thus only.

Monday, July 28th. John iv 43-54

"He was at the point of death" (verse 47)

Yes but he did not die. Why? Because the Hand that created all and governs all, prevented it. We may be at the point of many things—but we shall not pass it unless our Lord permits it. Many of God's people have been at the point of despair, at the point of starvation, at the point of bankruptcy, at the point of yielding to terrible temptation, at the point of marring accident—but the Hand of the Lord has saved them. That Hand still operates. That Hand still controls the movements of His own, as they move amidst the traffic of the world. How near we have been to this disaster and that failure—but, bless His name, we still are whole and well and prosperous, because our faith was and is fixed in Jesus.

Tuesday, July 29th. John v 1-14

"And a certain man was there" (verse 5)

We don't know his name. He was just a certain man. Unknown to the great bustling world outside. He was a nobody—but a needy nobody. Do we ever stop to consider the deep heart-needs of the nobodies? We pass them frequently. We recognise their faces, but of the ocean depths of need hidden away in those lives we know nothing. But that nobody to man became a somebody to the Lord. He saw beneath the surface right down into the heart of things. The heart of the Lord responded to the heart of man. Soon that man was walking and talking. Jesus had met him, and that man was satisfied. We were only nobodies. Life was a tragic series of high hopes and bitter disappointments. But Jesus met us. We heard Him say, "Wilt thou be made whole?" We eagerly replied, "Yes Lord." He made us whole, and to-day we don't wait beside some external pool of Bethesda, because we have an eternal spring of living water gushing up within. Bless God—the water is always moving.

Wednesday, July 30th. John v 15-29

"The hour is coming" (verse 28)

Christ's hour is indeed coming. There was His hour when He began to manifest forth His glory. There was His hour of indescribable suffering in Gethsemane. There was His hour of atoning sacrifice on Calvary. There is still His hour of world-wide triumph. The world has refused to hear His voice, but the world will have to hear His voice. His voice will summon all departed spirits to put on their resurrection bodies. Some will rise to the fulness of eternal life, others will rise to the fulness of eternal judgment. The voice of Christ is the voice of God. The voices of men are loud and long and harsh, but their voices fall like dust upon immovable rock. But Christ's voice is a creative voice—it is a re-creating voice—it is a voice that will shatter every rock of human resistance. The voice of the future is the voice of Christ. Eternity will know the victory of only one voice—it will be the voice of your Lord and mine. That hour of eternal victory is rapidly approaching. The hour is drawing nigh. How our inner heart listens for the whispers of Jesus, but then the whole of creation will hear His voice.

Thursday, July 31st. John v 30-47

"I receive not honour from men" (verse 41)

The meaning of this verse seems to be that the honour which men offered Christ He did not receive. It meant nothing to Him. The praise of men did not influence Him. The only honour he received and coveted was the honour that God gave to Him. The Lord never for a moment sought the praise of men. Whether they blamed or praised was nothing to Him. He knew men would cry "Hosanna" one day and "Crucify Him" the next. He knew that both the praise and the criticism of men were bubbles that might burst at any minute. Again and again the critic of one day has been turned into the friend of the next day. If men praised Him, Christ did not rejoice. If men blamed Him, He did not respond. He knew that moment by moment His Father was honouring Him—and that was all He needed. Is it enough for us?

Friday, August 1st. John vi 1-14

"He Himself knew what He would do" (verse 6)

Philip was only being tested. The Lord did not need Philip's counsel. But Philip needed the Lord's testing. Christ always knows what He will do. The future presents no difficulty to Him. He has a plan to meet every problem. If Philip had rushed about here and there trying to solve the loaf problem he would only have got hopelessly tired—and the problem would have remained. Better wait upon the Lord, and He will solve the problems. We are apt to rush round. Christ never needs to rush round—He knows what He will do. Shortage in various directions always threatens us with the spirit of rush. It would be better if it brought upon us the spirit of hush. The spirit that quietly waits for the Lord to act or to command. Action is the spirit that maintains its hush in the midst of rush.

The world's method is hustle, bustle, muscle The believer's method should be peace, prayer, performance

Saturday, August 2nd. John vi. 15-27

"It is I, be not afraid" (verse 20)

Jesus timed His approach. It was in the height of the storm when hearts were failing for fear that Jesus drew near. The Lord Jesus always times His special approaches to our hearts. There are seasons when it is well for us to feel the storm, when it is well that we shall know the toil of rowing. It

is not always good for the ship to be immediately at the other side. Our co-operation with the Lord Jesus is spurred by having a time of desperation without Him. We appreciate His presence in the boat of our lives far more after we have had an experience of life's storms without His conscious nearness. The storm of sickness rages—just when we feel that we can battle with the storm no longer, He draws near. The storm of overstrain casts its waves of destruction over us—but then He draws near. We need not fear storms if we wait patiently for the interventor of heaven's Storm-Controller.

The Octopus

A TERRIBLE storm was raging at the mouth of Cape Town Harbour, and anxious watchers awaited the arrival of the S.S. "Dunvegan Castle." Would she gain the harbour in safety? Already she was at the entrance and was almost in calm water when she collided with the pier. It was evident that great damage had been done, not only to the vessel, but also to the pier, for big blocks of masonry had been dislodged.

When the storm had subsided, the amount of damage had to be discovered. Cape Town boasted many brave divers, but none to compare with Palmer—strong, resourceful and successful. To him fell the work of inspection.

A bulky, ungainly figure he appeared as he stood ready to make the descent, having first assured himself that all was in order. His final instructions were to the man above to be on the look-out for any signal he might make from below.

"Look alive, Jack, and whatever you do keep the signal cord free and in order. My life may depend on that." The sea was calm, and he easily discovered the damage done, as he inspected the huge blocks of fallen concrete.

But suddenly something darted out from a crevice in the rocks, and gripped his arm as in a vice. In a moment of appalling horror, Palmer realised that he was in the grip of an octopus.

Even as the horrible certainty came upon him another tentacle was flashed around his leg and yet another round his chest, and he was held in a deadly embrace.

He was helpless, held as in a vice of iron. What could he do? Absolutely unable to deliver himself, he knew that one chance alone was his, and that was to get help from above! Yes, in his despair, he knew that up there lay his only hope. Help from above, or destruction, that was what it meant.

With all the energy of despair he pulled the signal cord. Would Jack "look alive" as he had charged him? Would he heed his despairing signal, and give him the only help remaining? If not, only a ghastly death awaited him.

In the torturing suspense that followed, with the diabolical eyes of his tormentor glaring at him, the moment of awful stunness that intervened seemed to him an eternity crammed with horrors.

But, thank God! Jack's strong hand was on the lifter, and Palmer, to his infinite relief, found that he was rising. But his enemy was rising with him! There was no loosening grip! Oh, that awful clutch, and leaden weight, all about him! Still there was hope, for help was coming from above. Up, up, he went, the light growing stronger, and the pressure less, till at last the worst suspense was over and the glad light of day shone on his dripping helmet. The surface of the water was reached.

"Man alive! What's up now?" was Jack's remark, as Palmer and his close clinging enemy came into sight.

What indeed! Knife and axe were used to hack and hew as, bit by bit, the long clinging arms of the octopus, twelve feet long, were cut away piecemeal. It was no easy matter, for the tentacles were lined with the hundreds of tiny suckers. But at last Palmer was a free

man. Once, "tied and bound," once in the depths, he now stood free and unshackled in God's bright sunshine.

Even so, in the paralyzing power of some deadly sin which has its grip on the soul, and from which a man is absolutely unable to free himself there is nothing for it but to get help from above!

Are you who read this story in the grip of some besetting sin? You have no more power to deliver yourself than had Palmer. Do as he did, signal (by prayer) to the One above, and He will deliver you. "Whosoever shall call upon the Name of the Lord shall be saved."

Eustace Grant was handicapped from his birth. His grandfather and father both died of drink, and the love of alcohol was in the very fibre of his being. He tried hard to break free from the fetters that were holding him. Again and again he broke it. At last he became converted and then experienced something at all events of a new power—the power of Christ to help and keep him.

For a time all went well, but our relentless foe is ever on the alert, ever in the hope of re-entangling his victims, and at length he had an opportunity with Eustace Grant.

When dining out, he partook of a strongly flavoured wine sauce, and at once the old craving reasserted itself.

Then he felt that it was indeed a case of now or never, of final victory or defeat. As soon as possible he was speeding to his home, nerving himself for the battle before him.

Locking himself in his study, he flung the key behind a high bookcase, that he might make it impossible to go out and satisfy the craving now upon him. All night he fought the demon, Luke Palmer he sought help from above—from the one Almighty Saviour who "saves to the uttermost." Like the diver he used a signal cord—that of prayer, and he was soon lifted up with his foe clinging to him, into the Divine presence, to the very feet of the great Deliverer. There he lay, prostrate, helpless truly, but by faith claiming that the Christ who died for him should now set him free.

The octopus had had no power over Palmer when another hand dealt with him. And the clinging arms of the demon of drink were forced to unclasp and fall off as his victim lay at the feet of his great Deliverer. Eustace arose a free man.

In the morning search was made for the young master. The door had to be pried open, and he quickly escaped to his own room, bearing in his body the marks of that night's fight. His very face was scarred and bleeding, torn by his own hands in the intensity of the struggle, before he had found victory at the feet of Christ. But he had found it—a victory which was final. This octopus of hell, the demon of drink, never again laid hold of him.

My friend, if you are held captive by any clinging sin, get help from above. Ask the Lord to drag your ghastly fiendish foe into His living presence, and you too shall find deliverance as Eustace did. Salvation "to the uttermost" is inscribed on Christ's banner! And you too shall sing, "He sent from above, He drew me out of many waters, and set my feet upon a Rock."

Classified Advertisements

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Advertisements should arrive Tuesday mornings for the issue on sale the following Tuesday

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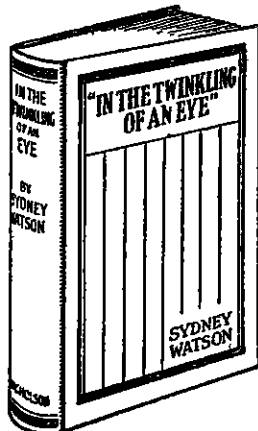
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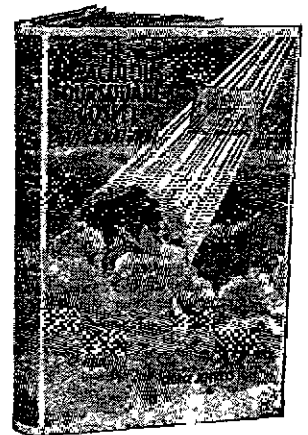
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